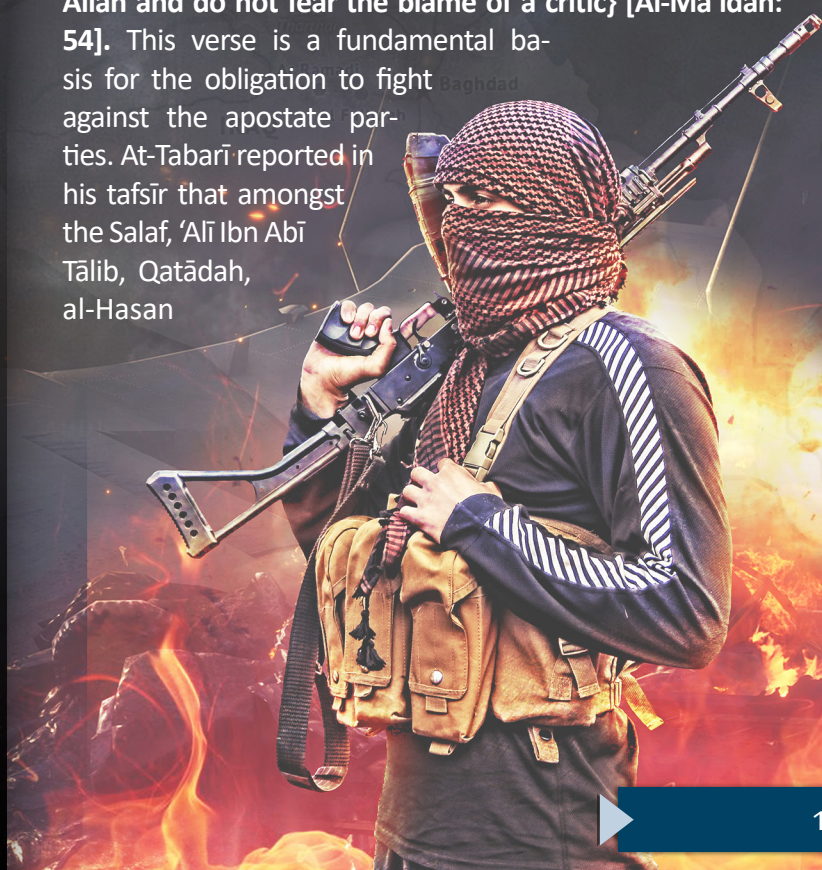


ISLAM

*doesn't
mean
peace...*

All praise is due to Allah, Lord of the worlds. May peace and blessings be upon His Messenger Muhammad, and his family and companions. The slogan, “**Islam is the religion of peace**” repeated continuously by apologetic “du’āt” while trying to appease the West and their cronies is one of the efforts to water down and change the meaning of Islam. The slogan is repeated under the pretext of pacifism so much so that they allege that Islam calls for permanent peace with the disbelievers. How far is their claim from the truth! Verily, Allah has sent the Messenger Muhammad (PBUH) with the sword as mercy to all the mankind, and the evidence for this is so profuse that only a zindīq (heretic) would argue otherwise. ‘Alī Ibn Abī Tālib (RA) said, “**Allah’s Messenger (PBUH) was sent with four swords:** a sword for the mushrikīn, {**And when the sacred months have passed, then kill the mushrikīn wherever you find them**} [At-Tawbah: 5], a sword for Ahlul-Kitāb, {**Fight those who do not believe in Allah or in the Last Day and who do not consider unlawful what Allah and His Messenger have made unlawful and who do not adopt the religion of truth from those who were given the Book – [fight them] until they give the jizyah willingly while they are humbled**} [At-Tawbah: 29], a sword for the munāfiqīn, {**O Prophet, fight against the kuffār and the munāfiqīn**} [At-Tawbah: 73], and a sword for the bughāt (rebellious aggressors), {**Then fight against the group that commits baghy (aggression) until it returns to the ordinance of Allah**} [Al-Hujurāt: 9]” [Tafsīr Ibn Kathīr].

He also revealed the sword against the apostates, {**O you who have believed, whoever of you should revert from his religion – Allah will bring forth a people He will love and who will love Him [who are] humble toward the believers, mighty against the disbelievers; they strive in the cause of Allah and do not fear the blame of a critic**} [Al-Mā’idah: 54]. This verse is a fundamental basis for the obligation to fight ^{Baghdad} against the apostate parties. At-Tabarī reported in his tafsīr that amongst the Salaf, ‘Alī Ibn Abī Tālib, Qatādah, al-Hasan



al-Basrī, ad-Dahhāk, and Ibn Jurayj said this verse encompassed Abū Bakr (Allah's sword against apostasy), his companions (RA), and their war against the apostates – the followers of Musaylamah al-Kadhdhāb and those who resisted the obligation of zakāh. Allah almighty also sent down iron alongside the revelation to consolidate His religion by the sword forged with iron. He almighty said, **"We have sent Our messengers with clear evidences and sent down with them the Scripture and the balance that the people may maintain [their affairs] in justice. And We sent down iron, wherein is great military might and benefits for the people, and so that Allah may make evident those believing in the unseen who support Him and His messengers. Indeed, Allah is Powerful and Exalted in Might" [Al-Hadīd: 25].**

Allah almighty also described what should be struck with the sword. He almighty said, **"Remember when your Lord revealed to the angels, 'I am with you, so strengthen those who have believed. I will cast terror into the hearts of those who disbelieved so strike [them] upon the necks and strike from them every fingertip' [Al-Anfāl: 12]. He almighty also said, 'So when you meet those who disbelieve, strike their necks until, when you have inflicted slaughter upon them, then secure their bonds, and either [confer] favor afterwards or ransom [them] until the war lays down its burdens' [Muhammad: 4].**

His Messenger (PBUH) also described the sword as the salvation from evil and fitnah. He (PBUH) also described the sword as being the key to Jannah [Reported by Ibn Abī Shaybah on the authority of Abū Mūsā]. He (PBUH) also said, **"My provision was placed for me under the shade of my spear."** The hadīth was reported by Imām Ahmad and others on the authority of Ibn 'Umar and it is saḥīḥ. Ibn Rajab al-Hanbalī (RA) while commenting on the hadith in the book titled "Al-Hikam al-Jadīrah bil-Idhā'ah", said, "This hadīth indicates that Allah did not send His messenger to endeavor to seek the dunyā, nor to gather the dunyā and its treasures, nor to strive to seek its causes, rather He sent him as a caller to His tawhīd with the sword. What is implied by this is that he kills Allah's enemies who refuse to accept tawhīd, legitimizes the spilling of their blood and the taking of their wealth, and enslaves their women and children, and thereby his provision becomes what Allah has given him of spoils from the property of His enemy. This is because wealth was created by Allah for the children of Adam only to assist them in obeying and worshipping Him. So whoever uses it to assist himself in kufr of Allah and shirk with Him, then Allah will give mastery to His Messenger and his followers over him, so that they seize it from him and return it back to one who is more worthy than him from the people who worship Allah, practice tawhīd of Him, and submit obediently towards

Him. For this reason, their wealth is called fay' [the root of the word means to restore or return], because it returns to one who is more deserving of it and it returns to the usage for which it was created. From amongst the abrogated [verses] of the Qur'an [in recitation, not in legislation] was the verse, **{We only sent down wealth so that prayer would be established and zakāh would be given.}** So, the people of tawhīd and obedience to Allah are more deserving of wealth than the people of kufr in Allah and shirk. Therefore, they seized their wealth. He also made the provision of His Messenger from that wealth, because it is the purest of wealth, as He almighty said, **{So consume what you have taken of war booty [as being] lawful and good} [Al-Anfāl: 69].** This was a matter through which Allah favored Muhammad (PBUH) and his ummah, for He legalized war booty for them. It has also been claimed that the Ummah was favored with the legality of ghanīmah taken through fighting, not fay'; and that what is taken without fighting [fay'] was ḥalāl and muḃāḥ for those nations before us. He made the provision of His Messenger from the latter [the fay']. War booty is more lawful than other income for a number of reasons. It is seized from one who does not deserve it, because he uses it to aid himself in disobeying Allah and associating others with Him. So, if it is taken from one who uses it contrary to the obedience of Allah, the practice of tawhīd and the da'wah to worship Him, then such wealth becomes the most beloved of wealth to Allah ta'ālā and the purest form of income in His sight. Also, he (PBUH) would not perform jihād except so that Allah's word would be the highest and His religion the most manifest. He did not perform jihād for the sake of ghanīmah. So, provision would come to him pursuant to his worship and **jihād fī sabīlillāh**. Therefore, he did not dedicate any of his time solely towards seeking provision. Rather he would worship Allah in all his time, and practice tawhīd of Allah and be sincere to Him. So, Allah made his provision easy during such worship, without him intending to seek it or endeavoring to pursue it. It was reported in the mursal narration (i.e. reported with no mention of the Saḥābī in the isnād), that he (PBUH) said, **"I am the messenger of mercy. I am the messenger of the malhamah (bloody battle). Allah sent me with jihād and He did not send me with agriculture" [reported by Ibn Sa'd in "at-Tabaqāt"].** Al-Baghawī reported in his "Mu'jam" a marfū' hadīth (i.e. a hadīth whose words are conveyed as the Prophet's) [that the Prophet (PBUH) said], **"Indeed Allah has sent me with guidance and the religion of truth. He did not make me a farmer, or a merchant, nor a shouter in the markets. And He placed my provision in my spear."** He mentioned the spear rather than the sword so that it is not understood that he got provision from the ghanīmah wealth. Rather, his provision was from the fay' that Allah granted him from

Khaybar and Fadak.

Fay' is what the enemy leaves behind after fearfully fleeing, contrary to ghanimah, which is taken through fighting with the sword. Therefore, mention of the spear more clearly indicates the acquirement of fay', because the spear is seen by the enemy from a distance, so he flees, and thus he flees from the spear's shade by which fay' is taken. The provision of the Prophet (PBUH) was from fay', not ghanimah, which is taken by fighting with a sword. And Allah knows best. 'Umar Ibn 'Abdil-'Aziz said, "Allah sent Muhammad as a guide and did not send him as a money collector." So the Prophet (PBUH) spent his time with obedience of Allah and da'wah to His tawhīd, and whatever is acquired through that of wealth from fay' and ghanimah, is acquired consequently, and not with the fundamental intention of pursuing it. For these reasons, one who abandons jihad and instead busies himself with making money has been censured. The statement of Allah almighty, **{And spend in the way of Allah and do not throw [yourselves] with your [own] hands into destruction}** [Al-Baqarah: 195] was revealed regarding such a situation, when the Ansār resolved to abandon jihād and work to improve their wealth and

land. And in the hadīth that was reported by Abū Dāwūd and others, **"If you deal in 'inah (a form of ribā), follow after the tails of cattle, and abandon jihād, then Allah will give humiliation mastery over**

you and He will not remove it from you until you review your religion" [Sahīh: reported by Imām Ahmad and Abū Dāwūd]. For this reason, the Sahābah (radiyallāhu 'anhum) disliked entering the land of kharāj (taxed land) for the sake of agriculture, because it distracts from jihād. Mak-hūl said, "When the Muslims entered Shām, the plants of al-Hūlah were mentioned to them, so they planted crops. This news reached 'Umar Ibn al-Khattāb (RA). So, he sent someone to the crops after they became ripe and burnt them with fire. He then sent a letter to them saying, **'Indeed Allah placed the provision of this ummah in its spearheads and beneath its spear-tails. If they farm, they become like other people.'**" This was reported by Asad ibn Mūsā. He also reported through an isnād of his that 'Umar wrote, **"Whoever farms, follows after the tails of cattle, is pleased with such, and admits to it, I will enforce jizyah upon him."** It was said to one of them, **"Why don't you keep a farm for the family?"** So, he responded, **"Wallahi, we did not come as farmers, rather we came to kill the farmers and eat their crops."** [This is a form of tarhīb (warning against sin, disliked matters, or wasteful actions). They are not to be taken literally, as farming is a mubāh (permissible) form of work.]

So, the best condition for the believer is that his time is

spent in obedience of Allah, jihād fī sabīlillāh, and da'wah to His obedience. He should not seek the dunyā. And he should take from the wealth of fay' and from other sources of wealth what is merely sufficient, as the Prophet (PBUH) would take food which would suffice his family for a year. He would take it from the fay' and divide the rest. And sometimes he might see someone needy thereafter and then give him his family's food, and so his family would remain without anything. And likewise, is the case for one who is busy with knowledge, because it is from the two forms of jihād, so his dedication to knowledge is like jihād fī sabīlillāh and da'wah to Him. If he takes from the money of fay' or waqf, he should take only what suffices him to strengthen himself in his jihād. He should not take more than his need from it. Imām Ahmad has specifically mentioned that one should not take more than his need from the wealth in baytul-māl such as the kharāj (land tax). And the money from waqf is even stricter. And whoever is busy with his duties towards Allah, then Allah will oversee his provision, as is mentioned in the hadīth on the authority of Zayd ibn Thābit that Allah's Messenger (PBUH) said, **"Whoever's concern is the dunyā, Allah will scatter his affairs and place his poverty**

It is clear then that salam (peace) is not the basis of the word Islam, although it shares the same consonant root (s-l-m) and is one of the outcomes of the religion's sword,

before his eyes. Nothing will come to him of the dunyā except what has been decreed for him. And whoever's intent is the Hereafter; Allah will gather for him his affairs and will place his prosperity in his

heart. The dunyā will come to him against its will." It was reported by Imām Ahmad and Ibn Mājah [with a sahīh isnād].

At-Tirmidhī reported from the marfū' narration of Anas [that Allah's Messenger (PBUH) said], **"Allah says, 'O son of Adam, devote yourself to My worship and I will fill your heart with prosperity. If you do not do such, I will fill your hands with work and will not settle your poverty'"** [Sahīh: reported by Imām Ahmad, at-Tirmidhī, and others on the authority of Abū Hurayrah]. Ibn Mājah reported from the marfū' hadīth of Ibn Mas'ūd [that Allah's Messenger (PBUH) said], **"Whoever makes his concerns one concern – for his hereafter – Allah will cover the concern for his dunyā. And whoever's heart is split by many concerns for the matters of the dunyā, then Allah will not care in whichever valley he is destroyed"** [Hasan: reported by Ibn Mājah on the authority of Ibn 'Umar and Ibn Mas'ūd]. It was also reported in some Isrā'īlī narrations that Allah said, **"O dunyā, serve whoever serves me, and exhaust whoever serves you."** [End of the commentary on hadith by Ibn Rajab al Hanbalī (RA)]

So how can the zanādiqah (heretics) or even those who blindly follow the ones who obstinately claim that **"Islam is a religion of peace,"** meaning pacifism?

Shaykhul-Islām Ibn Taymiyyah (RA) said: “I mentioned before in previously discussed principles that Islam – the religion of Allah with which He revealed His books and sent His messengers – is that the slave yuslim (submits) to Allah, the Lord of the creation, and thus, he yastaslim (submits) to Allah alone without giving Him partners and that he be sālim (purely) for Him, in that he worships Him while not worshipping other than Him, as is made clear by the best word and the head of Islam **lā ilāha illallāh**. And it has two opposites: kibr and shirk. For this reason, it was reported that **Nūh (AS)** ordered his children with **lā ilāha illallāh** and **subhānallāh** and forbade them from kibr and shirk [Reported by Imām Ahmad on the authority of ‘Abdullāh Ibn ‘Amr], as in a hadith I mentioned elsewhere. Indeed, the one who abstains due to arrogance from worshipping Allah does not worship Him, so he is not mustaslim (submitting) to Him, and he who worships Him and worships others with Him is a mushrik towards Him, so he is not sālim for Him, rather he has shirk towards Him. The word Islam includes the two meanings, istislām (submission) and salāmah which is sincerity. And it is known that all the messengers were sent with the general Islam consisting of this” [Al-Īmān al-Awsat].

He (RA) also said: “The word ‘Islam’ can be used in two ways, transitively, as in His statement, **{And who is better in religion than one who aslama (submits) himself to Allah while being a doer of good}** [An-Nisā’: 125], and His statement, **{I have aslamtu (submitted) myself to Allah, and so have those who follow me. And say to those who were given the Scripture and to the unlearned, “Have you aslamtum (submitted)?” And if they aslamū (submit), they are rightly guided; but if they turn away – then upon you is only the duty of notification. And Allah is seeing of the servants}** [Āl ‘Imrān: 20], and in the statement of his messenger (PBUH) in the du‘ā’ before sleep, **‘I aslamtu (have submitted) myself to You’** [Reported by al-Bukhārī and Muslim on the authority of al-Barā’ Ibn ‘Āzib]. It is also used intransitively, as in His statement, **{when his Lord said to him, aslim (submit), he said “I aslamtu (have submitted) to the Lord of the worlds”}** [Al-Baqarah: 131].

And it encompasses two meanings, the first is obedience and submission; the second is dedicating that sincerely to Him alone, as in His statement, **{Allah presents an example: a slave owned by quarreling partners and another Salam (purely) for one man – are they equal in comparison? Praise be to Allah! But most of them do not know}** [Az-Zumar: 29]. Its incarnation is the statement **“lā ilāha illallāh”** [Al-Īmān al-Awsat].

He (RA) also said: “Rather Islam is istislām (submission) to Allah alone. The word Islam entails istislām and dedicating such sincerely to Allah. More than one scholar has mentioned this including the specialists in Arabic such as Abū Bakr Ibn al Anbārī and others. Some of the

commentators have considered these two meanings to be two different interpretations, as a group of them including alBaghawī said, **‘The Muslim is the mustaslim (submitter) to Allah. It has also been said he is the mukhlis (sincere one).’** The reality is that the Muslim is he who gathers both meanings in himself, for whoever does not yastaslim (submit) to Him, is not a Muslim, and whoever istaslam (submitted) to other than Him as he does for Him, is not a Muslim. Whoever istaslam (submitted) to Him alone is a Muslim, as in the Qur’ān, **{Yes, whoever aslama (submits) his face to Allah while being a doer of good will have his reward with his Lord. And no fear will there be concerning them, nor will they grieve}** [Al-Baqarah: 112]” [An-Nubūwāt].

It is clear then that salam (peace) is not the basis of the word Islam, although it shares the same consonant root (s-l-m) and is one of the outcomes of the religion’s sword, as the sword will continue to be drawn, raised, and swung until ‘Īsā (Jesus – ‘alayhis-salām) kills the Dajjāl (the Antichrist) and abolishes the jizyah. Thereafter, kufr and its tyranny will be destroyed; Islam and its justice will prevail on the entire Earth. “Then, it will be said to the earth, let your fruits grow and yield your blessings. On that day, a group will eat from a single pomegranate and take shade under its bowl-shaped peel. Milk will be blessed so much so that the young female camel will suffice a very large group of people, and a young female cow will suffice a tribe of people, and a young female sheep will suffice a clan of people” [Reported by Muslim on the authority of an-Nawwās Ibn Sam‘ān]. “The sky will be permitted to pour its rain and the land to yield its plants, so even if you were to plant a seed on a stone, it would spring. There will be no rivalries, no envy, no hatred, to the point that a man will pass by a lion yet it won’t harm him, and step on a snake yet it won’t harm him” [Reported by ad-Diyā’ and ad-Daylamī on the authority of Abū Hurayrah]. “And the venom of every venomous creature will be removed, to the point that a newborn boy will place his hand in the mouth of a snake and it will not harm him. A newborn girl will make a lion flee and it will not harm her. The wolf will be amongst sheep like their guard dog. The Earth will be filled with peace just as a jar is filled with water. The word will be one – no one will be worshipped but Allah. And war will lay down its burdens” [Reported by Ibn Mājah on the authority of Abū Umāmah].

Thereafter, swords will rest from war only to be used as sickles [Reported by Imām Ahmad on the authority of Abū Hurayrah]. But until then, parties of kāfirīn will continue to be struck down by the unsheathed sword of Islam – except for those who enter into īmān (Islamic faith) or amān – for there will always be a party of Muslims fighting parties of kāfirīn until there is no more fitnah and the religion is completely for Allah alone.